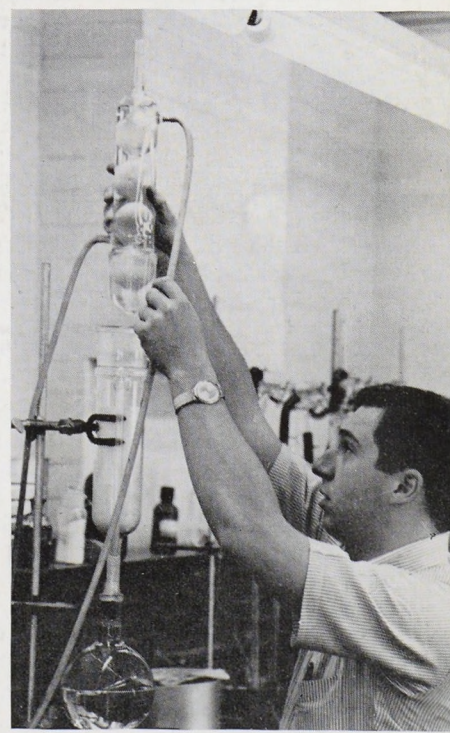
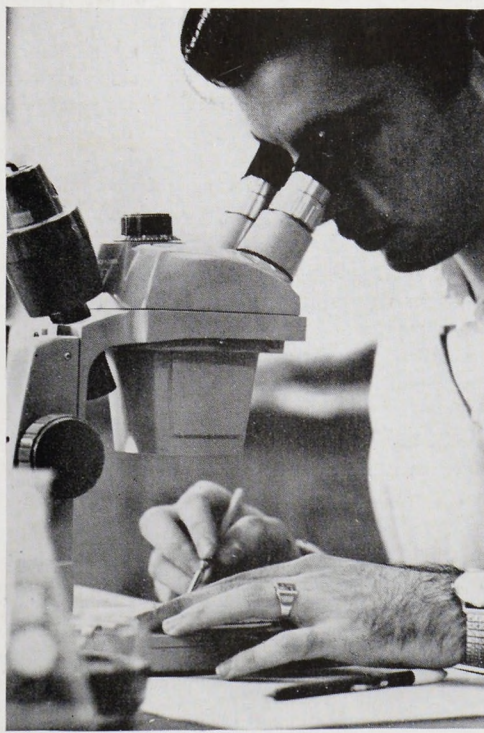
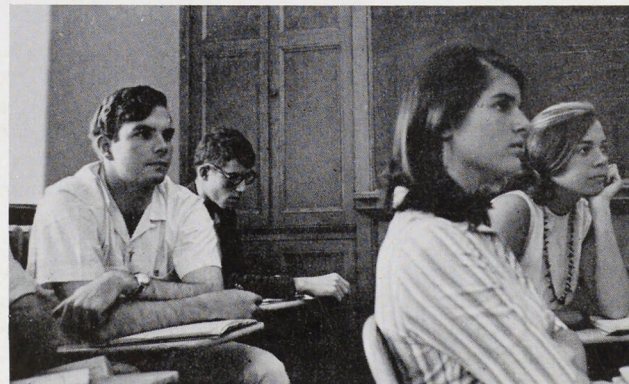
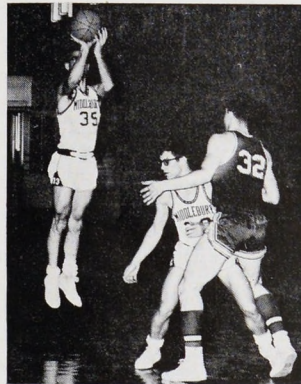


MIDDLEBURY COLLEGE

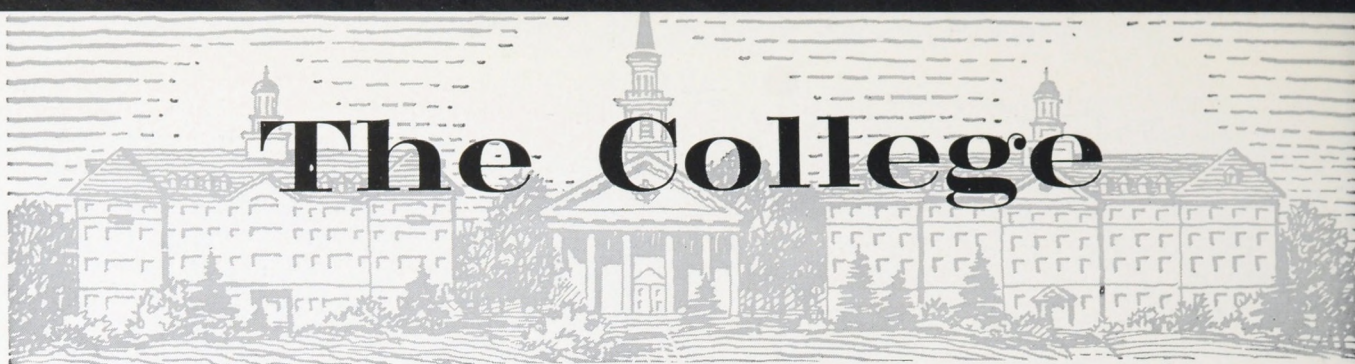
Your Family and Middlebury

Sent by the College to Middlebury Parents and Friends



WINTER
1966





The College

Middlebury to have a Chinese School

A Chinese Summer School has been established as the tenth unit in the College's foreign language Schools program which includes French, German, Italian, Russian and Spanish Summer Schools and four graduate schools abroad, according to an announcement by President James I. Armstrong.

The Chinese school will open June 22 and continue to August 31. The ten-week intensive session will give the equivalent of a full year's course of study in Mandarin Chinese ranging from beginning to graduate levels.

Approved under the National Defense Education Act and organized in cooperation with Harvard and Princeton Universities, the school will have an initial student body of 40 and a faculty of eight, most of whom are native Chinese. It will be directed by Miss Chun-jo Liu, associate professor of Chinese in the department of East Asian languages at the University of Minnesota. Enrollment is open to any student in the United States.

Dr. Stephen A. Freeman, director of the Middlebury College Language Schools has announced that twenty undergraduate and five graduate full-cost fellowships will be awarded by the U. S. Office of Education to students who have had at least a year of Chinese, the recipients to be selected by Middlebury. Middlebury also will extend some scholarship aid to other students.

Teaching materials in use in the East Asian departments at Harvard and Princeton will be used, Dr. Freeman said, to enable students from those and other institutions using the same materials to continue study on their own campuses.

The curriculum will include written and spoken Chinese, grammar, classical and vernacular Chinese literature, Chinese history, and area studies.

All upper-level courses will be taught in Chinese. Except for beginners, the students will be pledged to use only the Chinese language in and out of the classroom. The school will use all the facilities of the college's new Sunderland Language Center, including audio-visual classrooms, and individual sound-proof, air-conditioned practice rooms equipped with tape-playback and recording machines. Wright Memorial Theatre and the Dana Auditorium on the campus also will be available for dramatic readings and the production of Chinese plays.

Students at the school will read Chinese daily newspapers and will live on "a separate Chinese island" on the campus, in keeping with the Middlebury tradition of complete segregation from other language speaking groups, Dr. Freeman said.

Miss Liu, a well-known Chinese educator, graduated from the National Southwest Association University in Kunming, Taiwan, and holds a master's degree from Occidental College, Los Angeles, and a Ph.D. from the University of Wisconsin. She previously taught Chinese at the University of British Columbia and at Stanford University and was a research associate at Harvard. She is the author of "Intellectual Controversies in Modern Chinese History," published in 1964 by the Harvard University Press.

Professor Wissler Honored

Professor Benjamin F. Wissler, chairman of the Physics Department and a member of the Faculty of the College for the past thirty-five years was awarded a Distinguished Service Citation earlier this winter by the American Association of Physics Teachers for exceptional contributions to the teaching of Physics. The Citation follows:

To Benjamin F. Wissler, inspiring teacher who holds students to high standards of performance, capable educational administrator, friendly and sympathetic advisor of students, skilled craftsman, community leader; for thirty-five years a faculty member at Middlebury College during the last twenty-seven of which he has been a wise and devoted chairman of a small Physics Department; for the remarkably large number of physics majors graduated during his chairmanship, forty percent of whom went on to study graduate physics and sixteen percent of whom earned the doctorate in physics; for the steady stream of fine engineers who learned physics and received their inspiration in his major; for seven years of outstanding contribution to the preparation of primary and secondary school teachers of general science and physics at the Graduate Summer School for Teachers at Wesleyan University; for notable community service on such governing bodies as the Ethan Allen Boy Scout Executive Board, the local school board, the Executive Council of the Diocese of Vermont, and the Radiological Committee for the state of Vermont; we present this 1966 Distinguished Service Citation.

Your Family and Middlebury

Vol. 9, No. 2—GEORGE H. HUBAN, *Editor*—Winter 1966

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Cover: A glimpse of a few of the activities engaged in by students with examinations over and the second semester underway.

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Dedicate Snow Bowl Memorial to William Beck

President Armstrong (at microphone) was one of the feature speakers at the Snow Bowl dedication of a memorial to William M. H. Beck. Looking on (left) are Egbert C. Hadley, '10, and Dr. Stewart Ross, '20, both College trustees. At right in picture is Frank Matzek, sports writer for the Providence Rhode Island Journal and master of ceremonies at the dedication.

A dedication ceremony of the William M. H. Beck Memorial was held on January 16 at the Middlebury College Snow Bowl in tribute to the man who directed the ski school there for four years before he was killed last spring in an accident. Frank Matzek, ski editor of the Providence Journal, wrote the following article in the Rhode Island newspaper.

Another warmly poignant and meaningful chapter was added to the saga of William M. H. "Bill" Beck when a truly beautiful memorial was dedicated to him at the Middlebury College Snow Bowl ski area in Vermont.

It's a staunch and rugged granite affair, squarishly built of solid blocks of Vermont granite, surmounted by a heavy-shaked roof, and bearing a sign which designates it as the meeting place for Snow Bowl ski school classes. And it houses a ski school bell which I feel well emphasized the warm regard so many of the Middlebury area folks held for the Old Professor. The bell was donated by the famed author of those most entertaining Alexander Botts stories, William Hazlett Upson, and accepted with the provision that it probably would be replaced by a bell selected and bought by the Snow Bowl staff of ski instructors.

Bill was director of the ski school at the time of his death, in a skiing mishap at the Bowl, last winter. Thus was the warm esteem of his aides so well epitomized.

And then there were the words of Dr. James Armstrong, president of Middlebury College, who made the keynote address at

the dedication and who emphasized so clearly the great impact the man sometimes called Roaring Willie made on the entire community which is Middlebury College and the Snow Bowl.

"Although I speak for the college officially," Dr. Armstrong said, "I cannot separate my personal admiration for William M. H. Beck from any official words. Middlebury College has been fortunate to have had Bill Beck a vital part of the skiing world at the Snow Bowl and in our community. We deeply regret his loss.

"I use the word 'vital' with the fullest meaning, for what seems to me so characteristic of Bill Beck was his vitality—his liveliness: always enthusiastic. You could count yourself lucky if you met Bill upon arrival at the Snow Bowl for he had a ready welcome, and a flashing smile. He cared about good skiing, good form, good performance. He never settled for less as was attested by the ring of his voice across the trails of the Snow Bowl. He seemed to be everywhere, seemed to bring a fresh spirit wherever he went, a fresh spirit which engendered confidence and evoked the best from his constituents—young and old alike.

"This memorial by its location and its form does honor to William M. H. Beck. Middlebury College is proud to have it so located and so constructed. I want to thank all those who have helped to bring this memorial into being."

Dr. Armstrong, I felt, touched the true core of the man that was Bill Beck, his enthusiasm for skiing, his liking for people and his amazing vitality.

Pau Cieurzo, longtime University of Rhode Island athletic-associate of Bill's, and a fellow professor of physical-education at the University of Rhode Island, maintained that fine tenor as he brought official regards from Little Rhody and personal regard for an old and valued friend.

It was my especial privilege to introduce Dr. Armstrong and Paul Cieurzo and some official guests, Dr. Stewart Ross and Egbert C. Hadley, two of Middlebury's Board of Trustees, and Joseph and Gus Beck, two of Bill's brothers and his Olympic skiing son, Billy, who spoke wonderfully and feelingly of his late father.

And it was a privilege, too, for me to add these words of my own in the honoring of a man I consider one of the all time greats of the ski sport:

"I pondered what to say that would be fitting and proper at the dedication of a memorial to a finest friend. I suppose it would be a propos to be somewhat solemn at such an occasion. And then I discarded that as entirely unfitting. Bill Beck was not solemn.

"Bill, I think, was a great many things to a great many people. He was loud—and he was soft-spoken. He was harsh—and he was kind. He was argumentative and combative—and overflowing with fun. He was 100 percent friend.

"He was the rare kind of guy who could disagree with you vehemently and noisily—yet still not be disagreeable.

"I want this to be my tribute to a finest friend."
—F. C. MATZEK

SAMUEL S. STRATTON LECTURE: In celebration of the Samuel S. Stratton Fund, the College is publishing the initial lecture given by Professor Edward S. Mason of Harvard University, a distinguished economist and a long-time friend of President-Emeritus Stratton. The subject of the lecture was *The Diplomacy of Economic Assistance: Aid with or without Strings*. This is a topic of no little importance in the continuing debate about the role of foreign aid in the United States today. Single copies of Professor Mason's Stratton Lecture can be obtained by writing to: The Stratton Fund, c/o Walter E. Brooker, Old Chapel, Middlebury College, Middlebury, Vermont 05753.

STUDENT NEWSPAPER HONORED: *The Middlebury Campus*, undergraduate newspaper now in its 60th year of publication at the College, has won All-American rating for the second semester of the last academic year from the Associated Collegiate Press for "distinctly superior achievement" in competition with weekly newspapers published at colleges with a 1201-1500 student enrollment.

College Receives Gift Of Historical Buildings

Two buildings constructed in Middlebury at the start of the nineteenth century have been presented to the College by an anonymous donor.

The red brick colonial house at 5 College Street has been restored to its former elegance by the donor and is now the home of Dean of Women, Mrs. Elizabeth Kelly and John J. Kelly, '31, Professor of Physical Education.

The house, erected the same year the College was founded, is rapidly becoming a favorite meeting place for student groups because of its warm atmosphere, in addition to serving as a comfortable residence for the Kellys.

Restoration of the building, which had deteriorated badly from the ravages of time and use, was extensive and complete. The work required removal of the south wall from foundation to eaves to eliminate a dangerous bulge in the brickwork. Interior partitions were torn out, the front doorway was replaced and several years accumulation of paint was stripped off woodwork and floors.

With the 165 year-old residence complete, workmen have started conversion of the adjacent brick Haywood Block from a business block to an apartment house for faculty housing. Restoration of these two structures is an important step in the preservation of Middlebury's colonial atmosphere and heritage.

The house was built by William Goodrich in 1800. It served as the Episcopal Rectory until 1901. During the last 65 years there have been several owners.

The Haywood Block was erected in 1815, the same year Painter Hall was completed. Jonathan Hagar constructed the block for Patterson Murray who used it as a warehouse. Many generations of alumni will remember Doria Brothers' store and the shoe repair shop located in this block.

College Street view of two of the oldest buildings in Middlebury presented to the College as a gift. The house (left) has been completely restored and work has started on the Haywood Block (right).



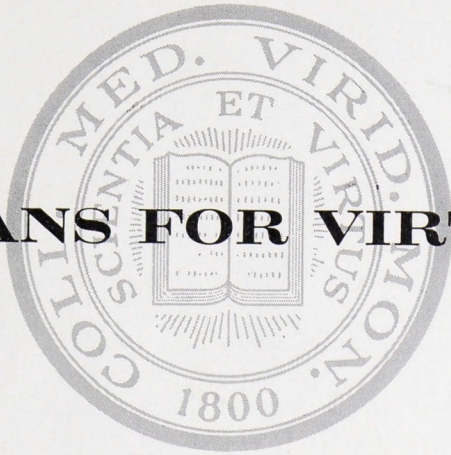
Dean Kelly greets two student visitors.



5 College Street has become a favorite meeting place for student groups. Dean Kelly enjoys tea with Farida Fotouchi, '69, and Carol Clark, '69.

Photos by Max Petersen





DEANS FOR VIRTUE

By DR. DENNIS O'BRIEN, *Dean of Men*

AT LEAST there is no trouble trying to discover why Middlebury College has a Dean of Men and a Dean of Women—it is right there on the College Seal: *Scientia et Virtus*. Presumably the Dean of the Faculty and the Dean of the College along with the faculty at large take care of *scientia*, while the Student Deans struggle, as best they can, with *virtus*. Recent issues of YOUR FAMILY AND MIDDLEBURY have carried extensive comments on the development of *scientia* at Middlebury, perhaps it is time now for a report about *virtus*.

Straightway we are confronted with a problem of translation. "Science" or "knowledge" or even "wisdom" might be a fair translation of *scientia*, but if we translate *virtus* as "virtue" this area of the college's interest seems theoretically and practically a bit embarrassing. Teaching people "virtue" has a curiously Victorian ring to it inappropriate to the modern high-pressured college. And how do we discover "teachers of virtue"? In physics we look for an expert in the science, but who would be so bold as to claim that he was an expert in virtue? Few saints apply for administrative posts. And even if we were not looking for a person of superlative virtue, are we looking for someone who knows what virtues are proper for the young and has the expertise to inculcate them? Are there such experts and can we answer Socrates' ancient question, "Can virtue be taught?" with a strong affirmative? Faced with these puzzles, a Student Dean may come to regard himself morosely as an unhappy cross between a scoutmaster and a patrolman.

Perhaps the translation of *virtus* is at fault. *Virtus* is a curious double-barrelled word, it can mean both power (from *vis*, strength) and moral virtue. If our College stemmed from Renaissance humanism instead of New England Puritanism, the motto might

well have read *Scientia est Virtus*: Knowledge is Power. For many people, that motto would fit the modern conception of higher learning—college is a place where students gain skills which will give them power in the market-place of a technological society. To accept that formula is not only to render *virtus* morally neutral, it also works a subtle change on *scientia*. *Scientia* is best rendered in that Renaissance formula as "technology," rather than "knowledge" or "wisdom," because it is technology that gives power to act, while wisdom is thought to be good in itself. Aristotle compares wisdom to sight which we value for itself alone, not merely for its practical benefits. The choice of proper translation for *scientia* as "technology" or "wisdom" marks the division between the technical school and the liberal arts college. Middlebury is committed to knowledge as a *liberal art*—free precisely because it does not seek its justification in a specific product or skill but is simply good for its own sake.

If the College is committed to the idea that knowledge is good for its own sake, is it merely a puritanical hangover that it has been linked with virtue? I think not, but the relation is more complicated than it first appears. I do not think that it is the college's job to teach morals in any simple sense—even if we were sure exactly how they can be taught and what their content should be. The college has the right to expect that students, by the time they arrive on campus as freshmen, have acquired rudimentary moral habits that fit them for the practical tasks of a civilized society. Occasionally there are lapses and students are required to withdraw for disciplinary reasons. But these unfortunate incidents touch the college only in its most general aspects as a certain kind of society and could be of equal concern to a society of tradesmen, astronauts, or any group banded together to

Dr. O'Brien presently holds the position of Dean of Men and Associate Professor of Philosophy. Before coming to Middlebury he held the position of Assistant Professor of Philosophy and Assistant Dean of the College, Princeton University. Prior to this position he was engaged in a project with the Carnegie Research Fellowship in university teaching at the University of Chicago. Dean O'Brien earned an A.B. degree from Yale University (1952) and a Ph. D. from the University of Chicago (1961).

Photo by Ulli Steltzer



fulfil some special goal. Even thieves do not rob one another.

There is a deeper sense, however, in which science and virtue must be related at the liberal arts college. If the "science" to which Middlebury is dedicated is not merely technical skill which provides the student with a specific power or capacity to accomplish a set task, then it must be a wisdom which is pervasive in his life. As long as one is teaching a technique for a specific problem, the technique can remain neutral to the person. One calls upon expertise when needed for the solution of a particular problem, and when the problem is solved the person has no more need to exercise the skill. Hopefully, plumbers come in many different character types and when the day is done a man stops being a plumber—it is not clear that one ever stops being an educated man. Any subject matter can be converted to a technology—even literature and philosophy—if the belief arises that education is simply what goes on during the set periods in the classroom. The rationale of the classroom in and of itself is technological. If you wish to acquire a skill to deal with a particular problem, then it is eminently sensible to set aside two fifty-minute periods a week to gather in the necessary facts and techniques. But if you seek to teach wisdom—a style of thoughtfulness that is a virtue, a general habit of being, not a specific power of doing—then something more than the classroom is needed.

Middlebury is dedicated to *scientia et virtus* because it believes that knowledge is more than a skill. With that fundamental decision, Middlebury finds itself in a world of complexities and costs happily avoided by a purely technological philosophy of education. Part of that complexity is Student Deans. Once a college becomes concerned in the way in which people are as thoughtful and wise, and not simply in what people

do as experts, it becomes interested in the total life of the student in and out of the classroom. This interest in the life of the student is not understood on a technological model—offering periods of rest and recreation from the *real* business of the college which goes on in the classrooms, laboratories, and libraries. Whether it is in athletics, dining, or social life in and out of fraternities, Middlebury as a liberal arts college wishes to create the manners of intellect. Dining, for instance, is not simply feeding the workers so that they can return to their real toil; dining is a part of the educational process and must be done in a style which befits the gracious dimensions of the thoughtful life.

So there will be Student Deans at a liberal arts college because some educational officer should keep constant watch on the texture of student life. Types of personal behaviour, social practice, institutional regulation or anything which detracts from the larger wisdom to which the college is dedicated must be controlled. Most of the ordinary disciplinary actions which a Dean must take have a special dimension over and above moral censure because the misconduct in question often seems to grow out of a wasteful expense of spirit inappropriate to the focused vitality of a life enriched by intellectual insight.

Having sketched out such lofty goals, it is well for a Dean to remember the unhappy case of a student who sued one of our major universities for failing to provide him with wisdom. When the university officials protested that they never claimed any such noble ends for their instruction, the ingenious fellow went about the campus copying down memorial inscriptions from the various buildings all alluding to *sapientia*, *sophia* and, perhaps, even to *scientia et virtus*. The student lost the case on appeal when the judges decided that although wisdom (*Continued on page 15*)



A Season of Surcease

By DR. DAVID J. LITTLEFIELD

Dr. David J. Littlefield, Assistant Professor of English, is among the first to receive a leave of absence under a program instituted to assist members of the Faculty to fulfill their professional aspirations and to enlarge their capacity to contribute to the educational life of Middlebury College. Under the provisions of this portion of President Armstrong's long-range plan to provide regular and continuing opportunities for Faculty to undertake study and research, Dr. Littlefield is currently a Visiting Fellow in Classics at Princeton University where he is conducting studies in Attic Greek and the comedies of Aristophanes.

I sometimes think of life at Middlebury in terms of an erratic electron frantically seeking a secure orbit. At least one-fourth of my time is given to the preparation and presentation of course materials. Talking with students, in my office, around campus, on the phone, or through the notes, comments and queries I write on their essays or in their examination booklets, takes an equivalent amount of time. And when my work as an English teacher is done, I find I owe at least another quarter of my time to the more general obligations which are the lot of all faculty members—counselling, advising, writing letters of recommendation, fielding and firing off memoranda, supporting the organizations students spawn like spring salmon, and attending an unending sequence of committee and staff meetings. My wife tells me I should devote a portion of my time—a quarter, let's say—to being a father to our three growing boys, to being a husband, to being a concerned citizen in community, state, and national affairs. And then of course one must spend at least one-fourth of his time fuelling his weary frame and giving it requisite rest. My ten-year-old son with a fifth grade command of fractions can (and will) tell me that the mathematics

of such an existence defies possibility, but I wager most of my colleagues will affirm the psychological validity of such an estimate. From this round of exciting and exacting activity Middlebury has this year given me a season of sweet surcease. Under the provisions of a generous new faculty program I am on leave of absence.

One fundamental purpose of a leave of absence program is to give teachers a chance to pursue with deliberation the ideas and avenues of exploration which emerge from day-to-day preparation and teaching. Unfortunately, not every insight which glitters in the classroom or over the coffee-table is worth the affectionate private regard its possessor tends to lavish upon it. Before its true worth can be known, it must be assayed and assessed, it must be viewed in the context of what other teachers and scholars have thought and said. It must be put into perspective, and this is a labor for which there is simply not sufficient time in the hurly-burly of the ordinary academic year. Summers are fine and many teachers manage to get a good deal done in them, but for some pieces of work a longer span of time and the conducive atmosphere of a major university, with its



Dr. Littlefield and Professor Godolphin examine a photostatic copy of the recently discovered *Dyscolus* of Menander.

extensive library-laboratory facilities and congregation of scholars, is necessary. Most of us got our professional training at great universities and we look to them to preserve intact the truths which persist and to promote and promulgate the new truths and techniques of intellectual investigation which each generation must discover for itself.

As my project at Princeton this year—a study of ancient Attic Greek and the comedies of Aristophanes—derives in part from the fresh perspectives achieved by two Middlebury professors during leaves of absence, it is fitting I think to record the contributions of their earlier work to my present activity. In 1950–51, at Columbia under a grant from the Carnegie Foundation, Professor Richard L. Brown developed the idea for the “Classics of Literature” course which he introduced upon his return to Middlebury and taught brilliantly up to the time of his sudden, unseasonable death in October 1960. When Dr. Douglas Beers, then Chairman of the English Department, asked me to continue Mr. Brown’s course through the end of the semester, I taught Greek drama for the first time—and what a breath-taking experience that was! I had the opportunity that year to test on ancient literature some of the critical techniques with which Professor Paul Cubeta and I were then experimenting in special sections of English 11. This experimental program (which resulted in the introduction of English 12 to our curriculum) gained its impetus from work Mr. Cubeta had conducted at Harvard in 1956–57 when he, like Mr. Brown, was on leave of absence from Middlebury under a grant from the Carnegie Foundation. The conjunction of these influences, combined with the training I had received at Yale, and the experience of subsequent years of teaching “Classics” have provided the basis for the thoughts

on Aristophanes which I have set out to develop this year. The intellectual energy generated by great universities flows in subtle and intricate patterns and tends, it would seem, to want to be refreshed at its source.

As I by this stage of my work have recognized with painful clarity, the hazards of attempting to read, understand, and write about an ancient Greek comic poet are many. The first obvious barrier for one trained in English studies is the language itself. My limited experience with Greek (an introductory course as an undergraduate—long since faded from memory—and halting efforts to follow a text by constant reference to the translation in my hand) in no way prepared me for any serious encounter of the poetry of Aristophanes in the original. I had of course studied not one but several modern translations of each of the major plays, but I knew that the sort of understanding I had gained through this process, stimulating though it was, was hardly adequate for the purposes of scholarship. Accordingly, I began my leave as a student of Attic Greek in an intensive summer school session at Hunter College in New York City. There, for six sweltering weeks last summer, I marched double-time over the drill-ground of syntax, practiced calisthenics of the irregular verb, ran obstacle courses of ever-longer vocabulary lists, and emerged, if not a medal-of-honor candidate, at least a soldier ready to sustain his part of the battle. My instructor was Miss Thelma DeGraff, Chairman of Hunter’s Department of Classics, whose love of Greek—and for her students—won the affection of us all and made our labors lighter, our learning more effective.

The summer work at Hunter made it possible for me to undertake the attempt to read Aristophanes in the original, but since this is an activity that is best begun under guidance, I welcomed the opportunity to become in the fall at Princeton a member of Professor Francis R. B. Godolphin’s junior-level under-graduate course in Old Comedy. The leap from freshman Greek to Aristophanes is neither customary nor easy, so I was comforted to learn from Mr. Godolphin that it is not an impossible one. He cited for me a precedent, recalling the example of President James Armstrong who as a Princeton undergraduate had made the same leap and managed to execute it with strength and grace. During the term that is now drawing to an end our class has studied in the original Greek the *Acharnians*, the *Clouds*, and the *Frogs* of Aristophanes. Each of us, I feel sure, has profited greatly from Mr. Godolphin’s enormous knowledge, patient instruction, genial wisdom, and kindly strictures.

In addition to my class studies I have this fall

carried on a program of corollary reading. One can spend only so many hours each day on language and translation before the mind begins to flag, falter, and threaten to fail. My reading has been of three kinds, chiefly. First, I have re-studied the histories of Herodotus and Thucydides to gain the views of Aristophanes' contemporaries on the political, religious, social, economic, and military events which they saw as crucial in the fifth-century B. C. Greek-Athenian world. Next, a review of the extant tragedies of Aeschylus, Sophocles, and Euripides has confirmed anew beliefs I have held about the state of Athenian dramatic art. Finally, I have made at least preliminary excursions into the vast literature of modern scholarship on Aristophanes and the ancient Greek theatre. At the halfway mark of my year I look forward to further scholarship, to further work in Greek, and to the effort to express some of my own thoughts in writing. And beyond the labors of the immediate future I look with pleasure to a return to the classroom and the chance to share with my students and my colleagues the information and the enlarged perspectives which are to be gained this year.

If up to this point I have seemed to confine myself to remarks about specific persons, places, and books to the neglect of how it feels to be on leave of absence, that is because it is always difficult to identify emotional responses and treacherous to attempt to express them. Upon reflection, however, I find that I have been affected most consistently by two mutually-intensifying moods, one a feeling of frustrated silence, the other a sense of heady, almost intoxicating stimulation. Both need a word of explanation. I find myself this year without the forum of the classroom which in the last half-dozen years at Middlebury has been the place where I exchanged views on literary subjects with my students. It is hard to break the habit of talking publicly about literature, especially if one is used to doing so ten to twelve hours each week. This condition of unaccustomed silence is the more difficult to abide for, on the other hand, as a student-auditor I am exposed not only to regular classes but also to the sequence of stimulating and thought-provoking public lectures, often by distinguished guests and visitors to the campus, which are a notable feature of life at a university. Imagine hearing Sean O'Faolain on Yeats, Charles Singleton on Dante, Richmond Lattimore on his new translation of the *Odyssey*, Cornell's President Perkins on the university in transition, Eric Goldman on the emerging America and having no colleagues or students with whom to share reactions. I hope only that these pent-up energies will fuel the process of stringing black words over pieces of fresh white



Dr. Littlefield in front of Nassau Hall on the Princeton campus.

paper!

The advantages of a faculty leave program to a school such as Middlebury which has sought always to maintain the highest standards of excellence in teaching should be apparent. Because high quality in teaching depends upon instructors' continuing growth in both the skills and substance of their academic disciplines, the occasional opportunity to catch up and capitalize on the developments which invigorate their professional specialties is an essential one. The intellectual health of the faculty, of the students, of the College itself cannot be sustained for long without respite from a nervous, myopic entanglement in daily affairs. It is greatly to her credit that Middlebury has acted generously and with clear perspective in this respect. For my own part, I am deeply grateful to the President and Fellows of Middlebury College for the liberty to take up once more the adventure of unencumbered study and to Princeton University for warmly welcoming me as a temporary member of its community of distinguished teachers and scholars.

FACULTY FORUM

KARL L. ANDERSON

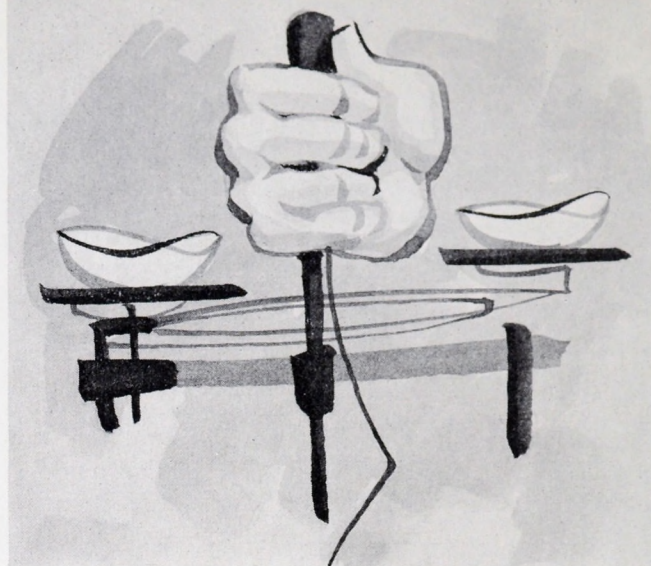
George Adams Ellis Professor of Economics

When this question was raised with us, our first thought was to go into a huddle to talk it over and to work out some agreement about what points we should discuss. But we didn't; other demands were too consuming. The result is that the remarks offered by the three participants in this forum are, as they say, "live and unrehearsed." Perhaps this procedure makes for some repetition as well as much omission. But I suggest that there is the great merit of complete spontaneity.

Value commitments? In the classroom? There are certain values to which we are committed, by the very nature of the academic enterprise. I notice that both Professor Ewell and Professor Gleason place the strongest of emphasis upon the importance of factual evidence and sound deduction. Professor Martin sounds the same note, though in a more muted way. There is full consensus on the proposition that thinking and opinion, argument and conclusion must be subservient to ascertainable fact and logical reason. This proposition is extended to embrace the corollary that ideas and convictions always must be tentative, because there is always the possibility of new evidence and new insights—witness Professor Gleason's compounds of inert gases and Professor Ewell's statistical slips; witness also Professor Martin's revision of response.

What of the purely personal commitment? Does it have a place in the classroom? None whatsoever, asserts Professor Martin, unless it is relevant, and he proceeds to exhibit some nervousness about the slight exception thus permitted. Otherwise there is nothing but disdain for the notion that the lectern might be used as a platform—Professor Ewell would call it a soapbox. I am not entirely confident that we would find precisely the same attitude among social scientists, because one part of our aim as teachers is likely to be to expose prejudice, and sometimes we try to do that by deliberately espousing an opposite view. But if you were to ask me whether I do not at times persist in a pre-committed view, I probably would plead the fifth amendment. I know that I must be guilty. I know also what the correct posture is. And I am glad that Professor Martin is willing to be tolerant.

There is another value to which we are committed and I think it glows from the lines of these pieces even though it remains unnamed. We believe profoundly in the supreme importance to man of the process of continuing inquiry, an importance deriving not only from the possible improvement it may bring to his environment, but deriving more importantly from the possibility it contains of contributing to his fulfillment. So high is this value, I think, that we must be willing to tolerate much misbehavior for fear of impeding its realization. Unless I am mistaken, this is what Professor Martin has in mind in his concluding comment.



ALBERT H. EWELL, JR.

Chairman, Department of Psychology

Psychology, as an empirical discipline, moves from idea to working hypothesis to experimentation, from experimentation to data, from data to generalization, and from generalization to theoretical structure. But there are pitfalls that may entrap the scientist at any phase of his work. His experimental procedure may not be adequate crucially to test his working hypothesis. Experimental artifacts may be confounded in his data and thus partially or totally obscure their meaning. In making his generalizations all sorts of things can go wrong: from faulty logic to downright refusal to accept the patent implications of his data. If he builds theory he may fly too freely and too far from his supporting observations.

Since experimental generalizations and theoretical structures are just the material discussed in the psychology classroom the teacher of psychology must make his value commitments—at least those that he presents as a teacher of psychology—on the basis of his estimation of the extent to which the pitfalls in the scientific process have been avoided.

There is a case in point in the recent psychological literature. For present purposes suffice it to say that at least one reputable psychologist finds in his data that Negroes are inherently below Caucasians in intelligence. There are other equally prominent psychologists who find in their data no such difference. The argument, hot and heavy between these two factions, has been confined at least in the scientific literature to mutual criticisms of experimental adequacy and appropriateness of generalization. To put the argument on other bases would lead only to an undesirable emotionalism that *(Please turn to page 12)*

What Place Should VALUE COMMITMENTS —the professor's own and those he opposes— take in the classroom?

YOUR FAMILY AND MIDDLEBURY asked Professor Karl Anderson to obtain the views of three Middlebury faculty members on this question.

ROBERT W. GLEASON

Assistant Professor of Chemistry

When one considers this question with respect to any of the natural sciences he might be tempted to answer simply, "None, because science is cut and dried and factual and those involved in the teaching of scientific disciplines have nothing more to do than to present the factual material in the most interesting way possible."

This rather narrow view of the responsibility of teachers of science may have some foundation. But I would argue that the "some" is so limited that it is almost insignificant. It is true that the elementary courses in most scientific areas of endeavor are concerned with the presentation of a factual body from which more interesting excursions may be made in more advanced courses. Still, even in the most elementary course, I would hope that the instructor is not so naive as to believe that if he has presented the necessary body of facts and principles he has completed his responsibility to his students. Professor Peterson in his discussion of content, method and form in the last issue of the *Middlebury College News Letter* made it abundantly clear that a college education, regardless of discipline, involves more than simply collecting a large body of factual material.

Nevertheless I believe that in the introductory courses in most scientific disciplines (and perhaps in all but the most advanced areas of mathematics) there is little opportunity to make value judgements. The reason for this is clear. In these courses one is dealing with the facts and principles that are the very foundation on which the whole discipline is built and as such are accepted by the practitioners of the discipline. (In the case of *(Please turn to page 12)*

EDWARD A. MARTIN

Assistant Professor of English

The point I hope to make in this essay has its basis in what may seem to be spurious definition confused with annoying digression; I am as aware of that as I hope you will be. I want to establish a relationship among the ways in which we use the word and concept "commitment" and I want to do so by unblurring distinctions that we commonly ignore when we talk about "commitment."

I take it that "commitment" for the purpose of this Forum means essentially what it means in legal usage: the total giving over of the self to forces that control behavior; a man *commits* murder or robbery and is *committed* to a correctional institution when he is adjudged guilty or insane. Similarly when we say that a man is committed to a viewpoint, a subject, a profession, an idea, an attitude, we mean that he is emotionally (although reason may have preceded or led to his commitment) devoted to his viewpoint, subject, profession, idea or attitude, and that his attitude is a self-confining one. There is an element of the extra-rational, even of the insane in the act of commitment. Commitment has an aspect of confinement and restriction, and implies that the forces causing confinement or restriction are external to the saner impulses of the self. It is one of the pious assumptions of our culture that to be committed in some respect is necessary and desirable: we, diversely, depending on who "we" are, worry about those who are not committed to at least one of our many institutions or causes, such as nation, church, school, mother (but not father), self-interest, jail, Civil Rights, the asylum for the insane, Bob Dylan, the Peace Corps, etc. At the same time we, again *(Please turn to page 13)*

would multiply the heat and decrease the light.

But what kind of an answer does the teacher of psychology owe a student who seriously asks, 'Are Negroes less intelligent than Caucasians?' I would contend that the teacher has no right to his title if he answers this question out of hand, either affirmatively or negatively. Such out of hand answer could only indicate either that the teacher doesn't know the literature of his field or that he has woefully little concern for his student's development along the intellectual lines of the discipline he is professing.

How should he answer, then? He must let his student know that there is not universal agreement on an answer and that both sides can and do predicate their conclusions on data. He must, to the extent that he is able, tell the student about the research procedures used by both sides with especial reference to populations sampled, sample size, and other relevant factors. He should give the student some sense of the problems of test reliability and validity. He may even want to say a few words about semantics. He must then present, or encourage the student himself to read, the data of both sides as completely and objectively as he can. At this point the student is in principle able to answer his own question for he now has *all* the information on which the answer to the question *must* be based.

It may sometimes happen, however, that though the student has all the information on which the answer can be based he doesn't have the skill to draw a conclusion. He may not yet be sophisticated enough in statistics, for example, to be able to evaluate the adequacy of sampling or the appropriateness of the complex statistical devices that may have been used by the authors of the opposed conclusions. In such case it is the teacher's responsibility to help the student in his evaluation of the data. There is no room in this help, however, for the teacher's own prejudices: no matter how strong they are he must fight against their intervention. He may not be wholly successful, but he *must* try.

The teacher in an empirical discipline must, depending on what the data dictate, be prepared to lead his students to accept that Negroes are duller than, equal to, or brighter than, Caucasians. He must be prepared to do this in spite of the fact that all of his casual experience, or all of the 'knowledge' of the ages, or any of the 'fads' of the past or present militates against it.

What place, then, should value commitments—the professor's own and those he opposes—take in the classroom? I would suggest that there are two answers to this question and that which answer is appropriate must depend on the connotation of the phrase, 'value commitments.' Either the teacher's value commitments must form the fundamental basis of his teaching or such commitments have no place whatever in his teaching.

If the value to which the teacher is committed is the proposition that one can see through the glass brightly only by careful experimentation and by letting the data lead where they must, then he is under an absolute necessity of emphasizing this value to students at every opportunity

and of damning anyone who proposes himself as a scientist who deviates from this approach.

If the value to which the professor is committed involves a programmatic panacea based on prejudices of any sort rather than on objectivity, the professor has no place presenting this in his psychology classroom. If his commitment is important enough to him to lead him to forsake his requirement of objectivity, then he should resign his teaching post and buy a large size Rinso carton to place in his office in Union Square.

This I believe. It is a value commitment that is appropriate to, and that I take pleasure in presenting in, the Faculty Forum.

ROBERT W. GLEASON

(Continued from page 11)

mathematics the situation is somewhat different in that one step follows logically from the preceding and one proof leads inexorably to another, but still there are good proofs and proofs that aren't so good.) Nevertheless, in the area of general chemistry there comes to mind an instance where there may have been opportunity for the making of value commitments. Prior to 1962 compounds of the elements known as the inert gases were unknown and general chemistry students for generations had been taught that to this generalization there were no exceptions. It is interesting to speculate, now that several well characterized compounds of the "inert" gases are known, how an especially astute chemist with extraordinary intuition would have been received if he had espoused the idea prior to 1962 that compounds of the inert gases would form. I suspect that regardless of how vigorously and skillfully he argued and regardless of the theoretical justification of his arguments he would have been considered something of a heretic.

Although it is true that the sciences are concerned with the making of measurements and observations and the gathering of data (and one can be quite objective in this) they must go one step further and interpret their findings. In the interpretation of data, the validity of which is not at issue, there is often more than ample room for the making of value commitments. "Passionless objectivity is, in point of logic, possible only in a situation where knowledge is complete. Since knowledge is always less than complete, there is room for the expression of feeling and opinion," says Dr. Eric Hutchinson, Professor of Chemistry at Stanford.

All too often the expression of feeling and opinion serve to block the progress of a science in as much as the revered giants in the field tend in some instances to be reluctant to accept new ideas and theories regardless of how attractive they appear to an objective eye. The history of science gives us abundant examples of how important a role value commitments have been in the development of science. Kolbe, a highly respected but very conservative organic chemist greeted the publication by Van't Hoff in 1875 of his paper fundamental to modern organic chemistry with a scathing denunciation, and earlier if John Dalton had not been so reluctant to accept the validity of the work of

others and so blind to the flaws in his own arguments, his contribution to the development of chemistry undoubtedly would have been tremendously more important than his very significant development of the atomic theory.

Certainly value commitments have had a place in science and for better or worse they will continue to play their role. Then the question becomes one of whether it is fitting for a professor to make them a part of his everyday instruction. Here, as before, one might be tempted to take the easy way out and maintain that one should strive for complete objectivity in the classroom. In the extreme this would reduce the instructor to nothing more than a walking and talking book; a machine that distills facts and spews them forth in a never-ending stream perhaps better organized than they appear in a readily available textbook. We, in and out of the classroom, must do more than this and in addition it is better for us *not* to maintain what might be called scholarly neutrality when we present an issue that is open to more than one interpretation. To be sure, we should present both, if there are two, or more than one if there are several, interpretations to a body of facts. But I believe we should also clearly indicate where we stand on the issue and delineate why. Otherwise we would be denying our students one of the things for which they are paying dearly. Anyone can learn facts but in presenting interpretations of the facts, and especially our own interpretations, we may be able by example to stimulate our students to reason, to think, to assess for themselves.

There are in this approach possible pitfalls. It must be made clear that one's own interpretation is simply that—one possible solution—and it is likely to be an advantage to present it in juxtaposition with another perhaps equally as reasonable. In addition to showing the student the way by example, this approach should serve to stimulate independent thought on the part of the student and this is one of our major objectives. As the authority in the classroom, the instructor must invite and graciously accept any criticism of his own interpretation; any modification of it or any argument that would perhaps at first sight tend to invalidate it must be considered objectively. Still it is incumbent upon the instructor to defend his ideas, to point out flaws in the arguments of his detractors and to patch what appear to be chinks in his argument's armor by any means at his disposal. The instructor must zealously stimulate criticism of his interpretation but he must also just as zealously defend it. When one has established a classroom atmosphere in which an exchange of this sort can take place freely, without fear of intimidation by the instructor and without fear of ridicule by ones fellow students, one has indeed fertile ground in which to plant the seeds of learning.

EDWARD A. MARTIN

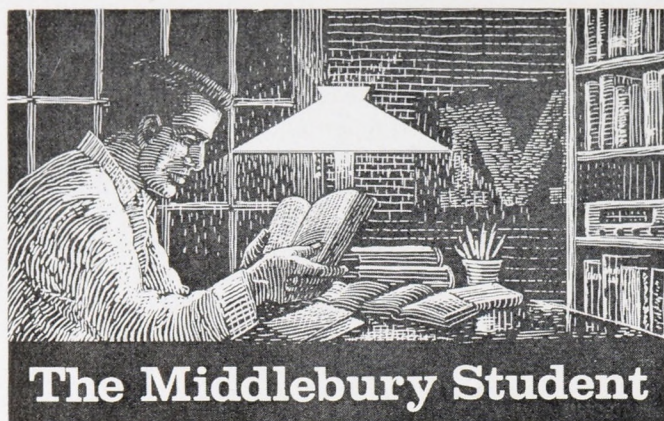
(Continued from page 11)

diversely, depending on who "we" are, consider some commitments to be improper and may even prosecute or persecute those who are so committed. It's a complicated and imperfect world; no wonder adolescents, college students, and often their teachers are thought by the Estab-

lishment, whatever that is, to be alternately apathetic, radical, anarchic, uncommitted, committed.

What place should the teacher's value commitments and those he opposes have in the classroom? None whatsoever, except when relevant. If that sounds like an equivocal, no-and-yes answer, it is. No other answer seems possible. On the one hand the teacher is a human being and thus subject to seizures of behavior charged with feeling, to "value commitments." On the other hand, he is a teacher and as such should be, ideally, uncommitted to any particular set of values, not even to anything as abstract as The Truth, or The Unity of Knowledge, or The Liberal Arts. His posture is a difficult one because it is Ideal. The word that used to be fashionable for describing the state of mind of the Ideal Teacher is "liberal," meaning free—free from binding commitments and committees. The truly liberal mind now as always is a rarity. It is a mind with the ability to hold opposed views at the same time and not succumb to doublethink, to be constantly in a state of unconfused disequilibrium, to comprehend opposites, to consider conflicting value systems without the urge to distort through reconciliation or to choose and champion; it is a mind that can see relationships without blurring distinctions. The Ideal Teacher is uncommitted, for commitment leads to blurring and confinement. The Ideal Teacher is not a maker and not a founder, and, as the man of affairs has always known, he is not a doer either (those who can, do; those who can't, teach). The Ideal Teacher has no active role and has had no active role in the evolution of his culture. Teachers who have become martyrs are not genuine exceptions, for the martyr teaches by personal example, when all else has failed, and teaching by personal example is the death of the Ideal Teacher-Student Relationship (if all of Socrates' students had followed his example, what would have happened to Western culture?) More and more nowadays the academic profession is being leavened with makers and doers—writers, artists, musicians, administrators, etc. Some, even, are teachers, too. And there is a flow in the other direction. There are many reasons for this new porosity and fluidity (I tried to deal with one general reason in last year's "Faculty Forum"—"The Relational: a Paradigm for Our Time," *News Letter*, Winter, 1965), but the way I can best end this digression is to observe finally that there is, of course, no such thing as The Ideal Teacher (was there a *real* Socrates? or do his heroic proportions have the power of myth?) Every teacher has moments when he becomes Ideal, or thinks he does, and he lives for those moments. And it must also be observed that while the Real Teacher serves time in a Reality called the Academic Institution, the Ideal Academic Institution does not exist, either, except in glimmers, here and there.

Another kind of academic institution can exist in which all the teachers are committed to something or other; in such situations the strength of the institution as a whole depends on the diversity of commitments its faculty represents. This last is closer to the Actual Academic Institution than is the Ideal Institution I have defined above as populated by uncommitted (hence free or liberal) Teachers, who are Ideal because *(Please turn to page 15)*



The Third Dimension

By ERNA FERLANTI, '66

EDUCATION does not just come in fifty-minute packages of classroom time. Neither does it only come through reading and writing. Education is also a matter of acting, or learning to act, in a sphere outside the often narrow interests of a small academic world—the world of “Pre-A’s,” grades, deans’ lists and ten-page papers. The quality of education in modern society can only be measured by the way in which ideas about the world’s history, its literature, its societies, its sciences are brought to bear in enlightened individual action.

Any educational institution, then, must allow for individual non-academic action that, in essence, adds a much-needed third dimension to the educational experience. On the college campus this sphere of action is provided by organizations usually lumped together under the heading of “extracurricular” affairs. In some, members gather together just once a year for yearbook pictures or more frequently for polite discussion and a round of cider and doughnuts. In others, involvement goes much deeper.

Of the groups on the Middlebury campus that involve direct participation and force a confrontation with the issues that face not the student in his academic community but the citizen of a larger community, the Women’s Forum draws on the widest range of non-academic talent of Middlebury students. The group’s primary function is to bring cultural and social opportunities to inhabitants of the town of Middlebury. Year-round committees teach children arts and crafts, musical instruments, ballroom and modern dancing; a committee works regularly with Brownies and scouts; another teaches physical education courses at an elementary school in town; still another arranges for members to visit with old people in nearby homes and hospitals. Seasonal committees concentrate on organizing the Red Cross Blood Drive,

sponsoring Christmas and Halloween parties for town children, collecting and repairing toys and filling Thanksgiving baskets for needy families in the Middlebury area.

The Forum’s close connection with community life is shown in the activities of a “livewire” committee, according to Forum President Jineen Summerton, '66. Members of that committee joined the Middlebury League of Women Voters in organizing a UN day for the community and are also participating in the League’s study of education and re-apportionment in Addison County and the state in general.

Women’s Forum activities, Miss Summerton stresses, are “not charity.” Members of the organization are enriching the Middlebury cultural and social environment at the same time that they are extending themselves beyond the realm of lectures, reading and notetaking to a world with different kinds of demands. They are, perhaps for the first time, becoming aware of and learning to cope with the needs of community life.

Other college groups involved in direct community action are the five sororities with their local “philanthropies” and the College Chapel Board. One sorority, for example, sends several of its members each week to work with mentally retarded children at a local school. For some Middlebury students, according to a philanthropy chairman of last year, it is often the first contact with mental retardation. The contact helps do away with superficial fears and shows that the mentally retarded have “the same characteristics as any other human being.” The meeting between the Middlebury student and the local child also “makes one aware of what other kinds of people exist in our society and what has to be done for them.”

In its Brandon School program and its participation in the Addison County Teenage Conference, the Chapel Board also draws the Middlebury student directly into the social and re- (Please turn to page 15)

ERNA FERLANTI is an honor student and an Editor of *The Campus*.

THE THIRD DIMENSION

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religious problems that he would otherwise only read about. Every Wednesday afternoon and evening students leave the academic world behind and journey to Brandon. There they struggle to reach classes of mentally retarded children and adults to give them elementary religious instruction. Often just their presence and the friendship and interest they show give their classes a good understanding of the meaning of human relations. Individual students frequently "adopt" children at the school as friends; they take them out to a restaurant, to the stores or to a movie. In the process, according to Carol Swanson, '66, a Chapel Board member, they teach the child something that is of value in the child's life.

The Board will again—as in the past year—participate in a kind of social experiment. In the Addison County Teenage Conference, 200 high school students came to Middlebury to tour the campus, see a play and dine with Chapel Board members. Most important, Middlebury students conducted discussion meetings with about a dozen Addison County teenagers in each group. These groups tried to consider the play with reference to actual teenage, family and community problems. According to Miss Swanson, the discussions were designed "to make the teenagers see their own problems in a larger context." The conference itself represented the newest method of social interaction, bringing older and younger students together to consider community social problems.

One campus organization that brings the outside world to the Middlebury student body in addition to involving individual Middlebury students directly in national social and political issues is the Middlebury Civil Rights Group. This student-initiated organization is aimed at breaking down the wall of isolation that all too easily builds up around a College located deep in the mountains of Vermont. The group is working to bring the civil rights struggle and its controversies to the Middlebury College campus.

The Civil Rights Group's support for an exchange with a Southern Negro school has resulted in a six-student exchange with Talladega College in Alabama. Three Talladega students are experiencing life in a small college in the North, and three Middlebury students are finding out, firsthand, what life is like for the Negro student in the South. "The thing that stands out in my mind," reports one Middlebury exchange student of life at Talladega, "is not how different it is but how similar it is." The exchange makes possible that added third educational dimension.

Educating the campus about the civil rights movement through speakers and films and raising funds for off-campus groups are the twofold aims of the Rights Group. The *Fast for Freedom* on November 18 gave the student body an opportunity to act in reference to an issue outside the academic sphere. In addition, civil righters at Middlebury have sponsored a clothing drive to help needy families in areas of civil rights crisis. An auction to raise funds is also in the planning stages.

Speakers have helped the Rights Group bring home the

implications of the social, political struggle. Artist Tracy Sugarman who participated in the '64 summer in Mississippi showed students possible areas of involvement and commitment. Another speaker, a representative of the Economic Opportunity Service, treated the social problems in the state of Vermont, in particular, the plight of the migrant worker.

The effect of the Rights Group, as with other groups on campus, is to ground the academic community in reality and close the artificial gap between the academic grind and the social whirl by providing another sphere of activity. These groups offer the Middlebury student the educational opportunity to assume the responsibilities of a citizen and also to grow as an individual.

DEANS FOR VIRTUE

(Continued from page 6)

may be offered, the college did not guarantee that it would be acquired or your money back. Wisdom is not a technique which can be handed over in return for tuition. The Student Dean who oversees an environment conducive to the acquisition of this nebulous quality may find himself operating on little more than intuition and guess work, improved, hopefully, by a constant sensitivity to the rhythm of college life. Deans are hardly saints, but they often feel that only grace will accomplish what they hope for. As a professional philosopher, perhaps I should say that a Dean is a kind of Socrates in dialogue with the young about what it is good for a man to be. Certainly he is conscious of bystanders bearing hemlock.

EDWARD A. MARTIN

(Continued from page 13)

they can turn commitment on or off like bath water. Any institution that can claim a few of the uncommitted is lucky indeed, for the cleansing power of their sanity is great; yet obviously the Ideal Institution would be a sanitary, perhaps antiseptic, and probably an uninteresting place. The danger of teaching becoming brainwashing does not arise until all or most of the teachers in an institution are committed to the same values. But every institution should have a few propagandists, as long as they are committed in diverse ways. Most students will learn a great deal when they discover the limitations of the propagandist's commitments, however attractive these commitments or their champion may be. Some students may become converts, but, then, that's the way of the world.

There is no single or simple answer to the question as to whether or not the teacher's commitments—esthetic, political, economic, social, or moral—belong in the classroom. Usually his commitments will be irrelevant, but there can occur occasions when they will be relevant. Therefore, relevance is the only criterion that ought to apply and the only judge of relevance is the teacher himself. The danger of libel or of violation of civil laws is always present

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SPORTS AT THE COLLEGE

With the start of the second semester in early February, students returned to their studies and sports teams swung back into full action. The 35th annual Middlebury Winter Carnival, Feb. 24-26, proved a success with the majority of the students and their guests participating in the social activities and also cheering the ski team on in the Snow Bowl competition before a record crowd of spectators.

Middlebury's 1966 ski team, captained by Tom Easton, is outstanding. Other veteran skiers participating with Capt. Easton in the Nordic events are John Brodhead, Dennis Donahue, Erle Morse and Robert Nields. Sophomores Terry Morse and John Norton are two very promising cross-country skiers with potential for intensive varsity competition.

Pacing the crack Alpine squad are All-America Roger Buchika, Easton, Morse, Donahue and promising young sophomore Bill McCollom. Both McCollom and sophomore Gary Thompson appear to be key additions to the Panther jump squad and will give Middlebury a strong well rounded team.

A young Panther hockey team has had its problems so far this year, winning five games in 15 starts, but has played good hockey with the best teams in the East. Setting the scoring pace is Wayne Halliwell, a senior, Goalie Pete Brown has turned in a fine performance to become one of the top four goalers in the East.

Sophomore standouts who should develop into top players by the end of the campaign are John Ireland, Carter Jahncke, Blaine Doherty, Stu Dunn, Pete Kirkpatrick and Alan Lindsey.

The basketball team has played some of the best basketball in years, leading in several of the games for long periods against seven of the top 10 teams in New England, only to run out of reserves and finally take the loss in the end.

Big, six-foot, seven inches tall, Charlie Ladd has been the sharpshooter for the Panthers with a 14.5 points per game.

—MAX PETERSEN

EDWARD A. MARTIN

(Continued from page 15)

and possible, and the teacher, like any other citizen, must exist within the framework of the Law. Academic freedom is a dynamic and precarious value; the position of the teacher and of the administration with respect to that freedom on the one hand and to public opinion and the law on the other is not easy and cannot be categorized.

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I know I am expected to write about the value commitments of the teacher of literature, and I will now turn briefly to that subject. These remarks should hold for all the disciplines in which works of art are contemplated and valued. I take it the proper subject here is the teacher's aesthetic responses to works of literature, and is not his commitments to the Democratic Party, Christianity, Marxism, Freudianism or any other -ism, although his aesthetic responses may have been shaped or conditioned by one or more of his commitments. I must pass over the propagandist who knows what he likes and again evoke the Ideal Teacher. I can think of no learning situation in which the teacher's aesthetic response in itself is worth anything. But there are situations in which his reasons for that response may become admissible evidence or subject matter. Here the manner of his presentation is all-important, for his own commitment, however coherent and attractive, should be open to appraisal and evaluation by his students. Hopefully, he, too, will be uncommitted enough to revise his response if it will not bear criticism and close scrutiny.

There is a sense, I have tried to argue, in which commitment is a condition of confinement and restriction. There is also a sense in which commitments in conflict may produce valuable energy and excitement, although conflict carries with it the danger of destruction. Commitment to any single system of values can also destroy the atmosphere that the arts, and, I suspect, other ways of knowing, require for survival. Yet it is a commonplace of our time that the uncommitted are alienated and in despair. Nevertheless, the teacher must make his precarious, engaged, and hopeful way by remaining essentially uncommitted—but not non-committal. Perhaps the simplest definition is the sanest one: the Ideal Teacher is committed to being uncommitted.